THE LA
mentatiō of a Sin
ner made by the moſt vertuous Lady Queen Katherin, bewailing the ignorance of her blinde life, ſet foorth and put in Print at the inſtaunt deſire of the right gratious Lady Katherin Duches of Hullolke, and th' erneſt requeſt of the right honorable Lord William Parr, Marqueſſe of Northhampton.

AR
1695

wylliam Li=

cill hauing taken muche pro=
fite by the readyng of this treatise
folowyng, wisheth vnto euery
Christian by the readinge
therof like profite with
increase from
God.

Moste gentle and Christiã reader, if matiers should be rather confirmed by their reporters, than the reports warraunted by the matiers: I might iustly bewaile our time wherein euill dedes bee well worded, and good actes euil cleped. But since trueth is, that thinges be not good for

theyr praises, but bee prayſed for theyr goodnes, I doo not moue thee to like this Chriſtian treatiſe, becauſe I haue minde to prayſe it, but I exhorte thee to minde it, and for the goodneſſe, thou ſhalt allowe it, for whoſe liking I labour not to obtaine, only moued by my exãple, their iudgement I regarde, cheefly confirmed by the matier. Truely oure time is ſo diſpoſed, to graunt good names to euill fruites, and excellent termes to meane wurkes, that neither can good dedes enioye their due names being defrauded by the euil: neither excellent wurks can poſſeſſe theyr worthy termes being forſtalled by the meane. In ſo much

that

that men seeke rather, howe muche they can: then howe much they ought to say, inclining more to their pleasure, then to their iudgement, and to shew them selues rather eloquēt: thē the matter good, so that neither the goodnes of the cause can moue them to say more: neither the euelnes les. For if the excellēcy of this christian contemplacion, either for the goodnes herein to meruaile appearing, either for the profite here vppon to the reader ensewyng should bee with due commendacion folowed: I of necessity should either trauaile to finde oute newe wurdes, the olde being anticipated by euill matiers, or wishe that the commen

speache of praising were spared vntil conuenient matiers were founde to spende it, such is the plentie of praysing, and scarcenes of deseruing.

Wherfore lacking the maner in wurds, and not the matier in deede of high commendacion: I am compelled, to keep in my iudgement with silence, trusting whome my reporte could not haue moued to like this present treatise: the worthines of the matier shal compel to geue it honour.

Any Earthly man would sone be styred to see some misstery of Magike, or practise of Alchumy, or perchaunce some enchauntement of Elements, But thou whiche art chrisstened, hast here a wonderfull

mistery

mistery of the mercy of God, a heauenly practise of regeneracion, a spiritual enchauntment of the grace of God. If ioy and triumphs be shewed when a kings childe is borne to the world: what ioye is sufficient, when Gods childe is regenerated from heauen. Thone is flesche whiche is borne of flesche: the other is spirit, whiche is borne of spirite. The one also shal wither like the grasse of the Earth in shorte time: the other shal liue in heauen beyond all time.

If the findynge of one lost sheep, be more ioyful, then the hauing of nientie and nyne: what ioye is it to consider the returne of a stray childe of almightie God, whose returne

teacheth the nienty and nine to come to their folde: Euen such cause of ioye is this, that the Aungels in heauen take comfort herin, be thou therefore ioiful wher a noble childe is newly borne, shew thy self glad where ỹ lost sheep hathe wunne the whole flocke: bee thou not sad, wherein Aungelles reioyce. Here mayest thou see one (if the kinde may moue the a woman, if degree may prouoke thee a woman of high estate, by byrth made noble, by mariage moste noble, by wisedome godly, by a mightie Kinge, an excellente queene, by a famous Henry, a renoumed Katerine, a wife to him that was a king to realmes) refusing the world wher

in

in shee was loste: to obteyne heauen wherin she may be saued, abhorring sinne, whiche made her bonde: to receiue grace, whereby shee may bee free, dispising flesh the cause of corruption: to put on the spirite, the cause of sanctificacion, forsakinge ignorance wherein shee was blinde: to come to knowledge, whereby she may see, remouig superstition, wherwith she was smothered: to embrace true religion, wherwith she may reuiue The fruite of this treatise (good Reader) is thy amendment, this onely had: the writer is satisfied. This good Lady thought no shame to detect her sinne, to obtein remissiõ, no vilenes, to become nothing,

thing, to be a member of him, whiche is all thinges in all: no folye to forget the wisedome of the worlde, to learne the simplicitie of the gospell: at the last, no displeasaũtnes to submitte her self to the schole of the crosse, ỹ lerninge of the crucifixe, the booke of our redempcion, the very absolute library of Gods mercy and wysedome. This waye thought she her honor encreased, and her state permanent, to make her earthly honor heauẽly, and neglect the transitory for the euerlasting. Of this I would thee warned that the profite may ensue. These great misteries, & graces bee not well perceiued, excepte they bee surely studyed, neither

neither bee they perfitely studyed: except thei be diligently practised, neither profitably practised: without amendement. Se and learne hereby what thee hathe doone, then mayest thou practise, and amend that thou canst doo, so shalt thou practise with ease hauing a guide: & amēd with profite, hauing a zeale. It is easier to see these, then to learne: begyn at the easiest to come to the harder, see thou her confession, ẏ thou maiest lerne her repentance, practise her perseueraunce: that thou maiest haue like amendment, displease thy self, in eschewing vice, that thou maiest please God in asking grace, let not shame hinder thy confession,

which hindred not the office, be thou sure if we knowledge our sinnes, god is faithful to forgeue vs, and to clense vs from al vnrighteousnes, obey the Prophets saiyng, declare thy waies to the lorde. Thus farre thou mayest learne to knowe thy self, next this bee thou as diligent to releue thy self in Gods mercy: as thou hast been to reuele thy self in thine owne repentaunce. For God hath concluded al things vnder sinne, because he wolde haue mercy vppon all, who hath also borne our sinnes in his body, vpon the tree, that we should bee deliuered from sinne, & shuld liue vnto righteousnes, by whose stripes we be healed. Here is our an-

ker

ker, here is our shepherd, here we be made whole, here is our life, our redempcion, our salua cion, and our blisse: let vs therfore now feed by this gracious Quenes example, and be not ashamed to become in confession Publicanes, since this noble Lady will bee no Pharisey. And to all Ladies of estate I wish as earnest mind to folow our Queene in vertue, as in honour: that they might ones appeare to preferre God before the worlde: and bee honourable in religion, which now be honorable in vanities: so shal they (as in some vertuous Ladyes of right high estate it is with greate comforte seen) tast of this fredome, of remission, of

the

the euerlasting blisse, whiche
excedeth all thoughtes & vn-
derstandings, and is prepared
for the holy in spirite, for the
which let vs with our inter-
cession in holines and pure-
nes of life, offer our selues to
the heauenly father an vn-
defiled host: to whom be
eternal praise and glo-
ry through all the
Earth, without
ende. Amen.

(.˙.)

¶ A Lamen=

tacion or complaint of a Sinner.

When I cõsider in the bethinkinge of mine euil, and wretched former lyfe, myne obsti= By knowledge of sinne cõmeth confession.
nate, stony, and vntractable herte, to haue so muche exce= ded in euilnes, ẏ it hathe not only neglected, yea contẽned, and dispysed gods holye pre= ceptes and commaundments: But also embraced, receyued, and estemed vayn, folish, and feyned trifles: I am partly by the hate I owe to sinne who hath reigned in me, partly by the loue I owe to all Christi=

ans, whome I am contente to edifie, euen with the rample of myne owne shame, forced and constrayned with my harte and wordes, to confesse & declare to the worlde, how ingrate, negligent, vnkynde, and stubberne, I haue bene to god my creatour: and howe beneficial, merciful, and gentill, hee hath been alwayes to me his creature, beyng suche a myserable, and wretched sinner. Truly I haue taken no lytle smal thing vpon mee, first to set forth my whole sto bernes, and contẽpt in words the which is incomprehensible in thought (as it is in the Psalme) who vnderstandeth his fauts: next this to declare the excellẽt beneficẽce, mercy, and

Charitie is not abashed.

The argument of the booke

The Authors sinnes.

psa. xii.

the goodnes of god.

and goodnes of God, whiche is infinite, vnmesurable: neither can all the wordes of Angels, and men, make relacion thereof, as apperteineth to his moste high goodnes.

Who is hee that is not forced to confesse the same, if he consider what hee hath receyued of God, and doeth daylye receyue: yea if men would not acknowledge, and confesse the same: the stones would crie it out. Truly I am constrayned and forced to speake and write thereof to myne owne confusion and shame, but to ỹ glory & prayse of god. For hee as a louing father, of moste abundaunt and highe goodnes, hath heaped vppon mee, innumerable benefites, Luke.19

God in goodnes meruaylous.

Man in euilnes wounderous.

and I contrary, haue heaped manyfolde sinnes, dispisinge that which was good, holye, pleasaunt, & acceptable in his sight, & choosing that whiche was delicious, pleasant, & acceptable in my sight. And no meruayle it was ꝑ I so dyd, for I woulde not learne too knowe the lord & his wayes, but loued darknes better thā light. yea darkenes seemed to me light. I ēbraced ignorāce as perfect knowlege, & knowlege semed to me superfluous and vayne. I regarded lyttle gods word, but gaue my selfe to vanities and shadowes of the worlde. I forsoke hym, in whom is al trueth: & folowed the vaine folish imaginacions of my hert. I would haue co-

Joh. iii. The iugement of man is corrupt in al thinges.

ue-

uered my sinnes with the pre-
tence of holynes, I called su-
perstition, godly meaninge, &
true holines, errour. The lord
did speake many plesant and
swete wordes vnto me, and I
would not hear: he called mee
diuersly but through froward
nes I woulde not aunswere.
Mine euils & miseries be so
many and great ỹ they accuse
me euen to my face. Oh howe
miserably & wretchedly am I
confounded: whẽ for the mul-
titude & greatnes of my sines
I am compelled to accuse my
self: was it not a marueilous
vnkyndenes when God dyd
speake to me, & also call me, ỹ
I woulde not answere hym:
what mã so called would not
haue heard: or what mã hea-
ring

Euery mannes sinne ac-
cuseth him self.

rynge, woulde not haue aun-
ſwered: If an earthly Prince
had ſpoken, eyther called him
I ſuppoſe there bee none but
would willingly haue dooen
bothe. Now therfore what a
wretche & Caytif am I: that
whē the prince of princes, the
king of kings, did ſpeake ma-
ny pleaſaunt & gentle words
vnto me, and alſo called me ſo
many & ſundry times, that thei
cannot bee numbred: And yet
notwithſtanding theſe great
ſignes and tokens of loue: I
would not cum vnto him, but
hid my ſelf out of his ſight, ſe
king many croked & by waies
wherein I walked ſoo longe
ỹ I had clene loſt hys ſighte.
And no meruayle or wunder,
for I had a blynde gyde cal-
led

led ignorauncē, who dym-
med so mine eyes, ỹ I coulde
neuer perfectelye gette anye
sighte of the fayer, goodlye,
streyght, and right wayes of
his doctrine: but continually
trauayled vncomfortably, in
foule, wicked, croked, and per
uerse wayes. Yea and because
they were so muche haunted
of many, I coulde not thinke
but I walked in the perfite
and right way, hauing more
regard to the noumber of the
walkers, then to the order of
the walkinge: beleuynge also
moste suerlye with company
to haue walked to heauen,
where as I am moste sure
they woulde haue brought
me downe to hell.

I blynde gyde for a blynde waye.

The nūber of people may not be followed, but the goodnes.

I forsoke the spiritual hono-

A fleshly man regardeth not spiritual thinges.

ring of the true liuynge God, & wurshipped visible Idoles, and images made of mennes handes, beleuing by theim to haue gotten heuen, yea to say the truthe I made a great ydol of my selfe: for I loued my self better then god. And certaynly looke how many thinges are loued or preferred in our hartes before god: so many are taken and estemed for ydoles, and false gods.

Marke a number of Idols.

Alas how haue I violated this holly, pure, & most highe precept and commaundment of the loue of God: which precepte byndeth me to loue him with my whole heart, minde, The sin against the firste commaũdement Deu. vi. force, strength, and vnderstandynge.

And I like vnto an euyl wicked

ked, disobedient chylde, haue geuen my wil, power, and sẽces to the contrary: makynge almost of euery earthly & carnall thing a god: furthermore the bloud of Chriſte was not reputed by me ſufficient for to wash me from the filth of my ſinnes: neyther ſuche wayes as he hath appointed by his word. But I ſought for ſuche rifraf as the byſhop of Rome hath plãted in hys tyranny & kigdom, truſting with great confidence by the vertue & holines of them, to receyue full remiſſiõ of my ſinnes. And ſo I dyd as much as was in me to obfuſcate & darkẽ ỹ greate benefit of Chriſtes Paſſyon: thẽ the which no thought cã conceyue any thinge of more ba-

the bloud of christ.

the worde of god is onely the doctrine of ſaluacion.

Byſhop of Rome is an euil vſurper of christs power.

The father is honoured in his sonne.

value. There cannot be done so great an iniury and displeasure to almighty god our father: as to treade vnder foote Christ, his only begotten and welbeloued sonne. All other sinnes in the world gathered together in one, be not so heinous, & detestable in the sight of god. And no wonder. for in Christ crucified: God doeth shewe him selfe moste noble & glorious, euen an almightie god, and moste louing father, in his onely deere and chosen blessed sonne. And therefore I count my self one of the most wicked & myserable synners: because I haue been so much contrary to Christ my sauior. S. Paule desyred to knowe nothing but Christ crucifyed after

Hebr. 1. The most horrible sinne.

The honour of god aboũded vpon the crosse.

Hebr. 1

1. Cor. 2

after hee had been rapt into the thirde heauen, where hee hard such secrets as were not conueniēt and meete to vtter to menne: but counted all his worke, and dooynges as nothinge, to winne Christ. Phi. iii.

to know Christe crucified is the conningest lesson in diuinitie.

And I moste presumptuously thinkyng nothinge of Christ crucified, went about to sette foorth mine owne righteousnes, saiyng wyth the proude Pharisey. Good Lorde I thanke thee, I am not like other men. I am none adulterer, nor fornicatour, and so foorth, with such like wordes of vaine glory, extollynge my selfe, and dispisyng others, working as an hired seruaūt for wagies, or els for reward: and not as a louynge childe, onely Luk. 18

Ma of his own proud nature is easely made a Pharisey

onely for very loue, without respect of wagis or rewarde, as I ought to haue doen, neyther did I cõsider how beneficial a father I had, who did shew me his charitie & mercy of his own mere grace & goodnes, ý when I was most hys enemie, he sẽt his only begotten & welbeloued sonne into this worlde of wretchednes & misery, to suffer most cruell & sharp death for my redẽpciõ. But my harte was so stony & hard, that this great benefite was neuer truly & liuely printed in my hert although with my wordes it was ofte rehersed, thinking my self to be sufficiently instructed in ý same & beyng in dede in blind ignoraũce. And yet I stood so well in

Children learne to be thankful to your father.

Rom. v.

Harde hartes do receiue no pynt.

in myne own iudgement & opinion ỳ I thought it bayne to seke ỳ increace of my knowledge therein. Paule calleth Chryst the wisedome of god, & euen the same Chryst was to me folishnes: my pryde & blindnes deceiued me, & ỳ hardnes of my hart wstode the growing of truth within it. Such were the fruites of my carnall & humayn reasõs to haue rotten ignorauñce in pryce for ripe & seasonable knowlege. such also is the malice & wikednes ỳ possesseth the herts of men, such is the wisdome & pleasing of the flesh. I professed chryste in my baptisme when I begã to liue, but I swarued from hym after baptisme, in continuauñce of my liuing, euen as

i. cor. ij.

two yoke felowes. blindnes and hardnes of harte.

Profession in baptisme.

the hethen whiche neuer had begunne. Chriſt was inno-
Chriſt innocent. cent and voide of all Sinne,
Eſa.liii & I wallowed in filthy ſinne,
Man ſinful. and was free from no ſynne.
Phi.ij. Chriſt was obediēt vnto his
Chriſt obedient. father euē to the death of the
Mā ſtubberne. croſſe, & I diſobedient, & moſt ſtubburne euen to the confuſion of trueth. Chriſte was
Math.xi. meek and humble in harte, &
Chriſte humble. I moſte proud and bainglo-
Man proud. rious. Chriſte dyſpiſed the
Jhon.ij. worlde with all the vanities
Mat.4. therof, and I made it my God
Chriſte heauenly. because of thevanities. Chriſt
Man worldly. came to ſerue his brethrē, and
John. 13 I coueted to rule ouer them.
John.6. Chriſt diſpiſed worldly honor
Mat.18. and I much delited to attain the ſame. Chriſt loued ỹ baſe
Math.8. & ſimple things of the world,
ij.Cor.8 and

and I estemed the moste faire and pleasaunt thinges. Christ loued pouertie, and I welth. Christ was gẽtle, and mercyfull to the pooze, and I harde harted and vngentle. Christe prayed foz his enemies, and I hated myne. Christe reioysed in the cõuercion of sinners, & I was not greued to see their reuerciõ to sinne. By this declaracion: all creatures maye perceiue how farre I was frõ Christ, & without Christ, yea how contrary to Chryste, although I bare the name of a christiã. In so much that if any man had sayd I had been without christ: I would haue stifely withstãd the same. And yet I neither knew Christe, noz wherfoze he came.

Christe pooze.
Rich.
Rã riche
Luk. 14.
Luke. 23
John. 8.
Math. 9.

Many christiãs know not theyr patrone.
Ignoraãce wisedom.

As

Without the cause nothinge is rightly knowen.

As concerning the effect and purpose of his cũining, I had a certayne vain blinde knowledge, both cold & dead, which may be had wt all sin, as doth playnly appere by this my cõfession & open declaracion.

Ro. ij.

what cause now haue I to lament, sigh & wepe for my lyfe and time so euyll spent: wyth how much humilitie & lowlines ought I to cum & knowlege my sinnes to god: geuing him thanks, that it hath plesed hym of hys aboundaunte goodnes to geue mee time of repentaunce: for I know my sinnes in the cõsideracion of thẽ to be so greuous, & in the number so excedynge, that I haue deserued very often eternal dãnacion. And for the deseruing

Lamẽtacion.

seruing of gods wrath, so manifoldely due, I must vncessauntly geue thankes to the mercy of god, beseeching also that the same delay of punishment, cause not hys plage to be the sorer, since myne owne conscience cõdemneth my former doings. But his mercye exceedeth all iniquitie: and if I should not thus hope: alas where shuld I seek for refuge & cõfort: no mortall man is of power to help me: & for ỹ multitude of my sinnes, I dare not lifte vp mine eyes to heauẽ wher the seat of iudgemẽt is, I haue so muche offended god. what shal I fal in desperacio: Nay I wyll call vppon Christ the light of the world the fountayn of life, the relief

God sheweth goodnes in deferryng of his wrath

Psa. cliii

ps. cviii.

Iu. cviii.

christ drawe th mã from desperacion.

i. Ioh. i.

Joh. iiii of all carefull, & ỹ peacemaker
between god & mã, & the only
1. Joh. ii helth and comfort of all true
repentant sinners. He can by
Joh. iii. his almighty power saue me,
& deliuer me out of this mise-
Mat. 18. rable state, & hath wil by hys
The power and wil of god mercy to saue euen the whole
John. 3. sinne of the world. I haue no
No saui- our but one. hope nor cõfidẽce in any crea-
luk. xix. ture, neyther in heauen, nor
earth: but in Christ my whole
& only sauiour. He came into
the world to saue siners, & to
heal them that are sick, for he
Mat. xi. saith: the whole haue no need
of a phisicion. Behold Lorde
Mãs hu- militie. how I cum to thee, a sinner
sick, & greuously wounded, I
Mat. xv. ask not bread: but the crums
that fal from the childrẽs ta-
ble. Cast mee not out of thy
sight,

sight, although I haue deser-
ued to be cast into hel fier.

If I should look vppon my
sinnes, & not vpon thy mercy:
I should dispayre, for in my
self I finde nothing to saue
mee, but a dunghil of wicked-
nesse, to condemne mee. If I
should hope by myne owne
strength, and power to cum
out of this maze of iniquitie,
& wickednes, wherin I haue
walked so long: I should bee
deceiued. For I am so igno-
raunt, blinde, weak, and feble
that I cannot bringe my self
out of this intangled & way-
warde maze, but the moze I
seeke meanes and wayes to
wynde my self out: the moze
I am wrapped and tangled
therein.

A maze of sinne.

So that I perceyue my stri-
uing therin to bee hinderãce,
ps.xviii. my trauail to be labour spent
in going backe. It is the hãd
Phil. ij. ij.cor.iii of the lorde that can and wyll
bring me oute of this endeles
mase of death: for wout I be
preuented by ỹ grace of ỹ lord:
God be-ginneth with man I cannot ask forgeuenes nor
be repẽtant or sory for them.
There is no mã cã auow that
Ma.xvi. christ is thonly sauiour of the
worlde: but by the holy ghost.
Ro.viii. yea as.s.Paul sayeth, no man
i.cor. xii can say the lord Jesv: but by the
holy ghost. The spirithelpeth
our infirmitie, & maketh con-
tinuall intercession for vs, wt
suche sorowfull gronings, as
cãnot be expressed. Therefore
I wil first require, & pray the
lorde, to geue me his holy spi-
rit to

rit to teache me to auow that chryst is ỹ sauiour of ỹ worlde, & to vtter these words: the lord Jesus, & finally to helpe myne infirmities, & to intercede for me. For I am moste certain & suer, that no creature in heauen nor earth is of power, or cã by any mean helpe me, but God who is omnipotente, almighty, beneficial & merciful, wel willing, and louing to all those ỹ call & put their whole confidẽce & trust in him. And therefore I wyl seke no other meanes nor aduocate, but chrysts holy spirit, who is only ỹ aduocate and mediatour betwene god & man, to help & relyue me. But now what maketh me so bold, and hardy, to presume to cum to the lord w̃

The teachinge of the holy spirit.

Jesus.

Act. iiii. God is onely the helper.

1. Joh. 2. Chryste is the onely mean betwene God and man.

Obiectiõ. what maketh man bolde.

Solucion

The pro-
myse of
Christ.
Mat. xi.

such audacity and boldnes be
ing so great a Sinner: Truly,
nothing but his owne word,
for he saith, Cum to me all ye
that labour, & are burdened,
and I shal refresh you. What
gentle, mercifull, and comfor-
table wurdes are these to all
sinners: Were ye not a frātik
mad, beastly & foolish man, ỹ
would runne for ayd, helpes,
or refuge to any other crea-
ture: What a moste gracyous
comfortable, and gentle, say-
ing was this, with suche ple-
sant and sweet wurdes, to al-
lure his enemies to cum vnto
him: Is there any worldly
prince or magistrate, ỹ would
shew suche clemency, and
mercy, to their disobedient &
rebellious subiectes, hauing
offended

offended thē? I suppose they would not with suche wurds allure them except it were to cal theim, whom they cannot take: and punish theim being taken. But euen as Christ is Prince of Princes, and Lord of lordes: so his charitie, and mercy exceedeth and surmounteth all others. Christ saieth, if carnall fathers doo geue good gifts to their Children when they ask theim: how muche more shall your heauenly father, beyng in substaunce all holy, and moste highly good: geue good gifts to all them that aske him? It is no small nor lytle gift that I now require, neyther think I my self wurthy to receiue suche a noble gifte,

Act. 17.

Mat. vii.

being so ingrate, vnkind, and wicked a chylde. But when I behold the benignitie, liberalitie, mercy & goodnes of the lorde: I am encoraged, boldened, & stired to aske such a noble gift. The Lord is so bountiful, & liberal that he wil not haue vs satisfied & contented with one gift: neither to aske simple & smal gifts: and therfore hee promyseth & bindeth hym self by his word, to geue good & beneficiall giftes to all thē that aisk hym w̄ true faith wout which, nothing can bee doone acceptable or pleasing to god. For faith is the foūdacion, & ground of all other giftes, vertues and graces: and therefore I wyll saye, Lorde encrease my faith.

the goodnes of god holdeth his chosen.

zacha. x.

Joh. xvi

Faith is euer necessary.

Ro. xiii. Ro. iij.

For this

For this is ỳ life euerlastinge Lord, ỳ I must beleue thee to be the true god, & whõ thou diddest sende, Jesus Christ. By this fayth I am assured, and by this assuraũce: I fele the remission of my synnes, this is it ỳ maketh me bolde, this is it that comforteth me, this is it that quencheth all dispayre.

I know O my lord, thy eyes looke vpon my fayth. Sainct Paule saieth, we bee iustified by the fayth in Christe, & not by the dedes of the lawe. For if righteousnes come by the law; then Christ died in vain Sainct Paule meaneth not here, a dead humaine, historical fayth, gotten by humayne industry, but a supernal lyuely

i. Joh. 4
Learne what true faith doth in man.
Osc. ii.
Ephe. ỳ
Ro. v.
Ga. iii.

Justificacion by a Christiã faith.
Ro. iii.
Ga. ii.

ly faith, whiche wurketh by
Gala.v. charitie, as hee him self plain-
ly expresseth. This dignitie
Dignitie of fayth hurteth no wozks of faith is no derogacyon to
good wurks: for oute of this
faith springeth all good wur-
Warke di ligently without offence. kes. yet we may not impute
to the wurthines of faith or
wurks, our iustificacion be-
fore god: but ascribe and geue
the wurthines of it, wholly to
the merits of Christes passi-
Ro.iij. on, and refer and attribute
the knowledge & perceiuinge
therof, onely to faith, whose
very true only propertie is to
Ro. v. take, apprehēd & hold fast the
promises of Gods mercy, the
which maketh vs righteous,
and to cause mee continually
to hope for the same mercy, &
in loue, to wurke all maner of
wayes

wayes allowed in the scripture that I may be thankfull for the same.

Thus I feel my self to cum, as it were in a new garment, before God, and now by his mercy, to be taken iust & righteous, which of late without his mercy: was sinfull & wicked, & by faith to obtain his mercy, the which the vnfaithfull cannot enioye. And although sainct John extolleth charitie in his Epistle saiyng that God is charitie, and hee that dwelleth in charity, dwelleth in God: truely charitie maketh men liue like Angeles. And of the moste furious vnbridled carnall men, maketh meek lambes.

Ioh. iii. Obiectiō.

i. Ioh. 2.

Solution

yea

yea with how feruẽt a ſpirit ought I to cal, crye, and pray to the lord, to make his great charitie to burne, and flame in my hart, beeing ſtony, and euil affected, ỹ it neuer would cõceiue, nor regarde the great ineſtimable charite, and loue of God, in ſendynge his onely begotten and deere beloued ſonne into this vale of miſery to ſuffer the moſte cruell and ſharpe death of the croſſe for my redempcion: yet I neuer had this vnſpeakable & moſt high charity, and aboundant loue of god, printed and fired in my heart duely: tyll it pleaſed God of hys mere grace, mercy and pitie, to open mine eyes, makyng mee to ſee, and beholde with the eye of liuely

fayth

faith, Christe crucified to bee mine onely sauior & redemer. For than I began (and not before) to perceiue & see myne own ignorannce & blindnes, the cause thereof was: that I would not learne to knowe Christ my sauiour & redemer. But when God of hys meere goodnes hadde thus opened mine eyes, and made me see & beholde Christ, the wysedom of god, the light of the worlde, with a supernaturall sight of faythe: al pleasures, vanities, honor, ryches, welth & aydes of the worlde began to ware bitter vnto me. Thã I knew it was no illusiõ of the deuill nor false, ne humain doctrin I had receyued: when suche successe came thereof, that I had

Charitie knoweth not christ but by reporte of fayth.

1. Cor. 1. Iohn. 1.

had in detestacion & horrour, that which I erst so much loued and esteemed: being of God forbidden that we shuld loue the world or ỹ vain pleasures & shadowes in the same. Thã began I to perceiue ỹ Christ was my onely sauiour & redemer, & the same doctrine to be al diuine, holy & heauẽly, infused by grace, into the harts of the faithful, which neuer can be attained by humain doctrin wit nor reasõ: although they shuld trauail & labour for the same to thende of the worlde.

1. Joh. 2.

1. Jo. 14.

Charitie immediately followeth liuely faith.

Then begã I to dwell in god by charitie, knowynge by the louing charitie of God in the remission of my synnes: that God is charitie as .S. John sayeth. So that of my fayth wherby

(whereby I came to knowe God, & wherby it pleased God euẽ because I trusted in him to iustifie me) spring this excellent charitie in my hart.

I think no lesse but many wil wunder & meruail at this my saiynge, ẏ I neuer knew Christ for my sauiour & redemer, vntill this time: for many haue this opinion, saiyng, who knoweth not there is a Christ: Who being a christian doth not cõfesse hym his sauiour: And th⁹ beleeuing their dead, humain, historical faith and knowledge (which they haue learned in their scholastical bokes) to be the true infused faith and knowledge of Christ, which may be had (as I sayd before) with all synne. Secret obiection.

They

They vse to say by theyr own
experiẽce of them selfes, tha
theyr fayth doeth not iustifye
them. And true it is, excepte
they haue this faith ỹ whych
I haue declared here before:
they shall neuer be iustifyed.
And yet it is not false that by
fayth onely I am sure to bee
iustified, euẽ this is the cause
that so manye impugne this
office & dutie of true fayth: be-
cause so many lacke the true
fayth. And euen as the faith-
full are forced to allowe true
faith: so the vnfaithful can in
no wise probably intrete ther
of, the one feeling in them self
that he saith: thother hauing
not in him for to saye. I haue
certainly no curious lernyng
to defend this matter withal
but

I mylde and trne solucion.

but a simple zele & ernest loue to the truth, inspired of God: who promiseth to poure his spirit vpon all flesh, whiche I haue by ỹ grace of God (whō I moste humbly honor) felt in my self to be true. Let vs therfore now I pray you by faith behold & cōsider the great charity & goodnes of god, in sending his sonne to suffer death for our redemptiō, when wee wer his mortal enemies, & after what sort & maner hee sēt him. First it is to bee considered, yea to be vndoubtedly w a perfect faith beleued ỹ God sent him to vs freely: for ye did geue him & solde hym not. A more noble and riche gift, he could not haue geuen. Hee sēt not a seruaūt, or a freend: but

How god sent his sonne.

John. 3.

hys only sonne, so derely beloued. Not in delites, ryches, & honoures: but in crosses, pouerties, & slaunders, not as a lord but as a seruaunt: yea, & in most vile, & paynfull passi-
Phyl. ii. ons, to wash vs, not w̄ water
i. Joh. i. but w̄ his own precious blud. not frō myer: but frō the pud-
Ro. viii. dle & filthe of our iniquities. He hath genē hi, not to make vs pore: but to enrich vs with his diuine vertues, merytes, & graces, yea and in hym hee hath geuen vs all good thinges, and finally himselfe, and that with suche greate charitie as cannot be expressed. Was it not a moste high, and aboundaunt charitie of God to sende Christe to sheade his bloud, to loose honour, lyfe,

The charitie of God toward mā.

and

& all, for his enemyes: Euen in ỹ time when wee had done him moste iniurie, hee firste shewed hys charytie to vs, with such flambs of loue that greater could not be shewed. God in christ hath opened vnto vs (although we be weake and blynde of oure selues) that wee may behold in this miserable estate, the greate wisdom, goodnes and trueth with all the other godly perfeccions, which be in Christe. Therefore inwardely to beholde Christe crucified vppon the crosse, is the best and godliest meditacion that can bee. Wee may see also in Christe crucifyed, the bewtie of the Soule, better then in all the bookes of the worlde. Rom. v.

A godly meditacion.

The bewty of the soule.

For who ỹ with liuely faith, seeth and feleth in spirit that Christe the sonne of God, is dead for the satisfiyng & the purifiyng of the soule: shal see that his soule is appoynted for the very tabernacle, & mā-cion of the inestimable, & in-comprehensible maiestie and honour of God. We see also in Christ crucified, how vain & folysh the worlde is: and how that Christe being most wise dispised the same. We see also howe blinde it is, because the same knoweth not christ: but persecuteth hym. We see also howe vnkinde the worlde is by the killing of Christe, in the time he did shew it moste fauour. Howe harde, and ob-stinate was it ỹ would not be

Joh. 14.

the worlde vayne.

Blynd. Vnkynde

bee mollified with so many teares, suche sweate, and so muche bloudde shed of the Sonne of GOD, suffering with so greate and high charitie:

Therefore hee is now very blinde, that seeth not how vayn, foolish, false, ingrate, crewel, hard, wicked, and euill the worlde is. Wee may also in Christe crucified wey our sinnes, as in a diuine balance, how greuous and how weighty they bee, seeing they haue crucified Christ: for they would neuer haue ben counterpaised but with the great and precious weight of the bloud of the Sonne of God. And therfore god of hys high goodnesse, determyned that his

Sinne.

his blessed Sonne should rather suffer bludshed, then our sinnes should haue condempned vs. Wee shall neuer know oure owne miserie and wretchednes, but with the lyghte of Christe crucified. Then we shall see oure owne crueltie, when we feele his mercy, our owne vnrighteousnes and iniquitie: when wee see his righteousnesse and holynes.

A Christian mans booke.

Therefore to learne to know trulye oure owne sinnes: is to studye in the booke of the crucifixe, by continuall conuersacion in faythe, and to haue perfecte and plentyfull charitie: is to learne fyrste by faithe the charitie that is in God towardes vs.

Lessons of the crucifix.

Wee may see also in Christe vpon

vppon the crosse, howe great the paynes of hell, and howe blessed the ioyes of heauen be, and what a sharpe, paynfull thing it shall bee to them that from that sweet, happy, & glorious ioy, Christ, shalbe depryued. Then this crucifix is the boke, wherin god hath included all things, and hath moste compendiously written therin, al trueth, profitable & necessary for our saluacion. Therefore let vs indeuor oure selfes to study this boke, that we being lightned w̄ the spirit of god, may geue him thākes for so great a benefit. If we loke further in this boke, we shal see christs great victory vpō ẏ crosse, which was so noble & mightie, ẏ ther neuer was

Payne of hell.

Ioy of heauen.

1 Cor. 4.

Christes victory.

was, neither shal be such.
If the victory and glory of worldly Princes were greate because they dyd ouercome great hostes of menne: howe much more was Christs greater, which vãquished not onely the Prince of this worlde, but all the enemies of God: triumphing ouer persecutiõ, iniuries, villanies, sclaũders, yea death, the worlde, sinne & the deuel, and brought to confusion all carnal prudence:

Colo. 2.

The Princes of the worlde neuer did fight without the strength of the worlde.
Christe contrarily, went to warre, euen against all the strength of the worlde.
He wolde fight as Dauid did with

with Golias, vnarmed of all humain wisdome and policy, and without all worldely power and strength. Neuerthelesse he was fully replenished and armed with the whole armour of the spirit. And in this one battaile: hee ouercame for euer, al his enemies. There was neuer so glorious a spoil, neither a more riche and noble, then Christe was vpon the crosse: which deliuered all his elect, from suche a sharp myserable captiuitie. He had in this battail many stripes, yea, and lost hys life, but his victory was so muche the greater. Therfore when I loke vpon the sonne of God with a supernaturall faith & light

1.Sa.xvii. Dauid & Christ cõpared in fight.

light, so vnarmed, naked, geuen vp, and alone with humilitie, pacience, liberalitie, modestie, gentlenes, and with al other his diuine vertues, bearing downe to the ground all Gods enemies, and makinge the soule of man so fayre, and beautifull: I am forced to say that his victory and triumph was meruailous. And therfore Christe deserued to haue this noble title. Iesus of Nazareth, kyng of the Iewes.

spirituall armour.

Ephe. 6

Mat. 27.

Iesv Stile.

But if wee wyll perticulerly vnfolde, and see his great victories: let vs fyrst behold how he ouercame sinne, with his innocencie: and confounded pride, w this his humilitie. Quenched all worldely loue, with his charitie, appeased the

the wrath of his father, with his mekenes, tourned hatred into loue, with his so many benefites, and godly zele.

Victory ouer sin. Col. 1.

Christ hath not onely ouercum sinne, but rather he hath killed ỹ same: in asmuch as he hath satisfied for it him self with the moste holy sacrifice and oblacion of his precyous bodye, in sufferyng moste bitter and cruell death. Also after another sorte, that is. He geueth all those that loue him, so muche spirite, grace, vertue, and strēgth: that they may resist, impugne, and ouercome sinne, & not cōsent, neyther suffer it to reigne in thē. He hath also vāquished sinne because hee hath taken away the force of the same, that is,

Acts. 7.

Ro. 6. 7.

hee

Col. 2. hee hath cancelled the lawe, whiche was in euill men the occasion of sinne. Therefore sinne hath no power against theim, that are with the holy ghoste vnited to Christe. In them ther is nothing wurthy of dampnatiō. And although the dregges of Adam, doo remain, that is our concupiscences, which in deed bee sinnes, neuertheleſſe they be not imputed for sinnes: if we be truly planted in Christ. It is true that Christ might haue taken away all our immoderate affeccions, but he hath left thē for the greater glory of his father, and for his own greater triumph. As for an example. When a prince fighteth with his enemies, whiche somtime had

Sin hurteth not the elect.

Concupiscence the original of sinne.

Ro. viii. Obiectiō, Solucion

A similitude.

had the soueraigntie ouer his people, & subdewyng theim, may kyl theim if hee wyll: yet he preserueth & saueth theim. And wheras they were lords ouer his people: hee maketh them after to serue, whō they before had ruled. Now in such a case, the Prynce dooth shew him self a greater conqueror, in that hee hath made theim which were rulers to obey: and the subiectes to bee Lords ouer theim, to whom they serued: then if he had vtterly destroied theim vpon the conquest. For now he leaueth continuall victory to theym, whom hee redemed, whereas otherwise thoccasion of victory, was takē away, where none were left to bee the subiects.

Applicacion of the similitude

iectes. Euen so in like case, Christ hath lefte in vs these concupiscences, to the entent they should serue vs, to the exercise of our vertues, where fyrst they did reigne ouer vs, to the exercise of oure sinne. And it may be plainely seene, that whereas first they were such impediments to vs, that we could not moue our selfes towards god: now by Christ wee haue so muche strength, that notwithstanding ỹ force of theim, wee may assuredly walke to heauen. And although the children of God sometime doo fall by frailtie into some sinne: yet that falling maketh them to humble them selues, & toreknowledge the goodnes of God, & to cum

to

to hym for refuge and helpe.
Likewise Christ w his death
hath ouercome the Prynce of
deuils with all his hoste, and
hath destroyed them all. For
as Paule saieth, this is veri-
fied that Christ should breake
the serpents head, prophesied
by God. And althoughe the
deuil tempt vs, yet if by faith
we be plãted in christ, we shal
not perishe: but rather by his
temptacion, take greate force
and might. So it is euident,
that ỹ triũph, victory & glory
of Christe, is the greater, ha-
uyng in suche sorte subdued
the deuill, that whereas hee
was prince and Lorde of the
worlde, holdyng all creatu-
res in captiuitie: now Christe
vseth him as an instrumente

Victory
ouer the
deuyl.
Colo. 2.

Gene. 3.

to

to punische the wicked, and to
exercise and make strong the
elect of God, in christian war-
fare. Victory ouer death. Christ likewise hath o-
uercome death in a more g'o-
rious maner, (if it be possible)
because he hath not taken it
away, but leuyng vniuersally
all subiect to the same. Hee
hath geuen so muche vertue,
and spirit, that whereas afore
wee passed therto with great
fear, now we be bold through
the spirite for the sure hope of
resurreccion: that wee receiue
it with ioy. It is now nomore
bitter: but sweet, no more fea
red: but desired. It is no
death: but life. And also it
hath pleased god that the in-
firmities & aduersities do re-
main to the sight of ỹ world,

but

but the Chyldren of God are by Chryst made so strõg, righteous, whole and sound: that the troubles of the worlde bee comfortes of the spirit. The passions of the flesh, are medicines of ỹ soule. For all maner thinges wurketh to theyr commoditie and profite: for they in spirit feele, that God theyr father, doeth gouerne theim, & disposeth all thinges for their benefit: therfore thei feele them selues sure. In persecucion they are quiete, and peaceful, in time of trouble: they are wout werynes, feares, anxieties, suspicions, mysseries, & finally all the good, & euil of the world, wurketh to theyr commoditie. Moreouer they see that the triumphe of

Phi. 4. ỹ. cor. i.

All things profit the chosen.

Ro. viij.

Chryst hath bē so greate, that not onely hee hath subdued & vāquished al our enemies and the power of thē: but he hath ouerthrowen & vanquyshed thē after such a sorte, that all things serue to our helth, hee might & could haue taken thē al away, but wher thē should haue ben our victory, palme, & crowne: For we dayly haue fights in the flesh & by the succour of grace, haue continual victories, ouer sinne, wherby we haue cause to glorify God ỹ by his sōne hath weakened our enemy the deuill, & by his spirit, geueth vs strengthe to vanquish his offsprings. So doo wee knowledge dayly the great triūph of our sauiour, & reioice in our own fightes,

the

the which we can no wise impute to any wisdome of this worlde: seing sinne to encreace by it. And where worldly wisdome moste gouerneth: there most sinne ruleth. For as the worlde is ennemy to God: so also the wisdom therof is aduerse to God. And therefore Christ hath declared & discouered the same for folishnes. And although hee could haue taken away al worldly wysedome, yet hee hath lefte it for his greater glory, & triumph of his chosen vesselles. For before, where as it was our ruler against GOD: nowe by Christe wee are serued of it for god, as of a slaue in worldly things.

The wisedome of the world

i. Cor. 3.

Albeit in supernaturall thin-

ges the same is not to bee vnderstand. And further if any time men woulde impugne, & gainsay vs, with the wisdom of the worlde, yet we haue by Christe, so muche supernaturall light of the trueth: that we make a mocke of all those that repugne ỹ truth. Christe also vpon the crosse, hath triumphed ouer the worlde. First bycause he hath discouered ỹ same to be naught, ỹ wheras it was couered with the vail of ipocrisy, and the vesture of morall vertues: Christe hath shewed that in gods sighte, the righteousnes of ỹ worlde is wickednesse, and hee hath yelded witnes, ỹ the wurkes of men, not regenerated by him in faith, are euill. And so

Victory ouer the worlde.

Jo. 14.

Christ

Christe hath iudged, and condemned ỹ worlde, for naught. Furthermore hee hath geuen to all his, so much light, & spirit. ỹ they know it & dispraise the same, yea and trede it vnder theyr feete, with all vaine honours, dignities, & pleasures, not taking the fayer promises neither the offers whiche it doeth presẽt. Nay they rather make a scorn of them. And as for the threatnings and force of the worlde: they nothing feare. Nowe therefore wee may see howe great the victory and triumph of Christe is, who hath deliuered all those the father gaue hym, from the power of the deuyll, cancellyng vppon the crosse, the writing of our dettes,

Joh. iii. Rom. 13

How christians regardeth worlds.

A conclusion of the victoryes.

John. 17

Collo. 2

tes: for hee hath delyuered vs frō the condemnacion of sin, from the bondage of the law, from the feare of death, from the daūger of the worlde, and from al euils in this life, & in thother to cū. And he hath enriched vs, made vs noble, and most highly happy, after such a glorious & triumphant way as cannot w toung, be expressed. And therfore wee are forced to say his triumph is merueylous. It is also seen and knowen ỹ Christe is the true Messias, for hee hath deliuered man frō all euils, & by him man hath al goodnes, so ỹ he is the true Messias. Therefore all other helpers bee but vaine, & counterfeyted Sauiours, seeing that by this our

Christ is Messias.

Messias

Messias Christ, wholy & only we be deliuered from al euils, & by hi, we haue all goodnes. And ỹ this is true it is euidẽt & cleare, because the very true christiã is a christiã by christ. And the true christian feleth inwardly by Christ, so muche goodnes of God, ỹ euen troublous life and death be sweet vnto him, & miseries happye, the true Christiã by Christ, is disburdned frõ the seruitude of the law, hauing the law of grace (grauẽ by the spirit) inhabiting his hart, & from sin that reigned in him, from the power of thinfernall spirites, from dampnacion, and from euery euyl: & is made a sonne of God, a brother of Christe, heyre of heauen, and lorde of

ỹ.cor.4

Rom.7.

The title of a christian.

the woꝛld. So that in Chꝛist
Rom.8. and by Chꝛiste, hee possesseth
all good thinges. But let vs
knowe that Chꝛiste yet figh-
teth in spirit in his elect ves-
selles, and shall fight euen to
the day of iudgemente. At
whiche day, shall that greate
enemy deth: be wholy destroy
ed, and shalbe nomoꝛe. Then
shal the childꝛē of god reioyce
Ose.13. on him, saing. O deth where
is thy victoꝛy & sting: There
shall be then no moꝛe trouble
noꝛ sinne, nay rather none e-
uil, but heauen foꝛ the good:
and hel foꝛ the wicked. Then
shal wholy bee discouered the
1.cor.15 victoꝛy & triumph of Chꝛiste,
who (after Paul) shal pꝛesent
vnto his father, the kingdom
togethers with his chosen sa
ued by him.

It

It was no lytle fauor towardes his childzen, that Chriſte was choſen of God, to ſaue vs his electe, ſo highly by the way of the croſſe. Paule calleth it a grace, & a moſte ſingular grace. Wee may well thinke, that he hauinge been to the woꝛlde ſo valliaunt a capitain of God, was full of light, grace, vertue & ſpirite. Therfoꝛe he might iuſtly ſay Conſummatum eſt. Wee ſeyng then that the triumph & victoꝛy of our capitain Chriſt, is ſo meruellous, gloꝛious and noble to the which warre we bee appointed: let vs foꝛce our ſelfes to folow him, with bearing our croſſe, that wee may haue felowſhip with hym in his kyngdome. Saluacion by the croſſe. Rom. 4 Ihon. 19 Rom. 8.

Truely

The boke of ꝯ crucifix.

Truely it may be moste iustly verified that to behold Christ crucified, in spirite, is the best meditacion that can be. I certainlyneuer knew mine owne miseries & wretchednes so wel by booke, admonicion, or lerning: as I haue done by loking into ꝯ spiritual booke of the crucifix. I lament muche I haue passed so many yeres not regarding ꝯ diuine boke, but I iudged, & thought my self to bee wel instructed in ꝯ same, whereas now, I am of this opinyon, that if GOD woulde suffer mee to liue here a. M. yeare, and should study cõtinually in the same dyuine booke: I should not bee filled with the contemplacion ther of. Nether holde I my self to ateni-

A presũptuous arrogant.

A man is neuer glat with knowledge.

contented, but alwayes haue a great desyre, to learne and study more therein. I neuer knewe mine owne wickednes, neither lamẽted for my sines truely, vntill the tyme God inspired mee with his grace, that I looked in this booke. Then I began to see perfectly, that mine owne power and strength could not help mee, and that I was in the lordes hand: euen as the clay is in ỹ potters hande, then I began to crie, & say. Alas Lorde that euer I haue so wickedly offẽded thee, being to me frõ the beginning so gracyous, and so good a father, and moste specially now hast declared, & shewed thy goodnes vnto me whã in the time I haue done

The first lesson in the booke

Hie. 18. A christian complaynt.

the moste iniurie, to call mee, and also to make me know, & take thee for my sauior & redemer. Such be the wunderful wurkes of god, to cal sinners to repentaunce, and to make them to take Christe his welbeloued sõne for their sauior, this is the gift of God, and of all christians to be requyred, and desyred. For except this great benefite of Christ crucified bee felt and fixed surely in mannes hart: there can be no good wurke done, acceptable before God. For in Christ is all fulnes of the godhead, and in him are hid al the treasures of wisedome and knowledge, euen he is the water of life, whereof whosoeuer shall drynke: hee shall neuermore thirst

Mat. ix.

Rom. 6.

Joh. xv.

Christ is the fulnes of the godhead

Collo. 2

thirst, but it shalbe in hym, a well of water, springyng vp into euerlasting life. Sainct Paule saith there is no damnacion to theim that are in Christ, which walke not after the flesshe: but after the spirit. Moreouer hee saieth, if when we were enemies, we were reconciled to God, by the death of his sõne: much more seyng wee are reconciled, we shalbe preserued by his death. It is no litle or smalle benefite we haue receiued by Christ, if we cõsider what he hath done for vs, as I haue perfitely declared heretofore. Wherefore I pray the lord that this great benefite of Christe crucified, may bee stedfastly fixed and printed in all christian harts

Joh. iiii

Ro. viii

Pauls argument Ro. v.

Christian prayer.

that

that they may be true louers of God, and woꝛke as childꝛē
1.Pe.1 foꝛ loue: and not as seruauntes, compelled wᵗ thꝛeatnynges, oꝛ pꝛouoked with hier.

True chꝛistians. The sincere, and pure louers of god, do enbꝛace chꝛist, with suche feruencie of spirite, that
Rom.12 they reioyce in hope, be bolde in daunger, suffer in aduersitie, cōtinew in pꝛaier, blesse theyꝛ persecutours: further, thei be not wise in their own opiniō, neither high minded in theyꝛ pꝛosperity, neither abashed in their aduersitie, but humble & gentle alwayes to
Ro.xii. all men. Foꝛ they knowe by
1.Coꝛ.12 theyꝛ faith they are membꝛes all of one body, and that they haue possessed al one god, one
Ephe 4 faith, one baptisme, one ioye,

and

and one saluacion. If these pure, & sincere louers of God were thicke sowē: there shuld not be so muche contencion & strife growyng on the fieldes of our religion, as there is.

Prayer.

Wel, I shal pray to the Lorde to take all cōtenciō & strife away, & that the sowers of sedicion, may haue mynd to ceace theyr labour, or to sowe it amongst the stones, & to haue grace to sowe gracious vertues, where they may both roote and bring foorth fruite, with sendyng also a godly vnitie, & concorde amongest al christians, that we may serue the lord in true holines of life

Luke .1.

The exāple of good liuinge is required of all christians, but especially in the ecclesiastical

pastours

pastours, and shepherdes, for they bee called in Scripture,
1.Cor.3. wurkemen with God, disbur-
1.Cor.4 sers of gods secretes, the light
Mat.v. of the worlde, the salt of the earth, at whose hands all other should take comfort, in wurking, knowledge of Gods wil, and sight, to becum children of light, and taste of seasonable wysedome.

preaching They haue or shuld haue, the holy spirite abundauntly to pronounce, and set foorth, the wurde of God, in veritie and
1.Ti.4. trueth, if ignorauncе & blindnes reign among vs: they should with ỹ trueth of Gods wurde, instruct and set vs in the trueth, and direct vs in the way of the Lorde. But thanks bee geuen vnto the

Lorde

Lorde that hath now sent vs
suche a godly & learned King
in these latter dayes to reign
ouer vs ỹ with the vertue &
force of gods wurde, hath ta-
ken away the vailes & mists
of errors, & brought vs to the
knowledge of the trueth, by ỹ
lighte of gods wurd, whiche
was so long hid and kept vn-
der, that the people wer nigh
famished, & hungred for lacke
of spirituall foode suche was
the charity of the spiritual cu
rates & shepherdes. But our
Moyses, & moste godly, wise
gouerner & king hath deliue-
red vs out of the captiuitie &
bondage of Pharao. I meane
by this Moyses kyng Henry
the eight my moste souerayne
fauourable Lord & husband,

Kynge Hēry the eyght. Moyses.

Judge Chriſtenlye.

one (If Moyſes had figured any mo then Chriſt) thrꝛough ỹ excellent grace of god, mete to be another exprꝛeſſed verytie of Moiſes conqueſt ouer Pharao. And I mene by this Pharao the bychop of Rome, who hath ben, & is a greater perſecutoꝛ of all true Chriſtians, then euer was Pharao, of the chyldꝛen of Iſraell. Foꝛ hee is a perſecutoꝛ of the goſpel, & grace, a ſetter foꝛthe of all ſuperſtricion, and counterfeit holines, bꝛinging many ſoules to hell, wꝫ his alchimy and counterfeit money, deceiuing the pooꝛe ſoules vnder the pꝛetence of holines, but ſo muche the greater ſhall be his damnacion: becauſe he deceiueth & robbeth vnder chriſtes

Bychop of Rome.

Pharao

stes mantle. The Lord keep & defend al men from his iugleings and sleits. But specially the poore simple, vnlearned sowles. And this lesson I wold al men had of him, that when they begin to mislike his doyng: then onely begin they to like God, & certaynly not before. As for the spirituall pastours, & shepherdes, I think they will cleaue & stick fast to ỹ wurd of god, euen to the death, to vãquish al gods enemies, if need shall requyre al respects of honor, dignitie, ryches, welth, & their pryuat cõmodities layed a part, foloing also the exãples of Christ & his chosen apostles, in preching & teching sincere & holsum doctrin, & such things as

A godly wyshe.

A sure lesson.

Good preachers

make for peace, with godly lessons, wherwith they may edifie others, that euery man may walke after his vocacion in holines of life, in vnity and concord, which vnitie is to be desired of all true Christians.

1. Tim 2

Contentions in religion.

It is much to be lamẽted the scismes, varieties, contencions & disputacions, that haue ben & are in the world about Christen religiõ, and no agrement nor concord of the same amõg the learned mẽ. Truly the deuil hath bẽ the sower of the seed of sedicion: & shall be the mainteiner of it, euen till gods wil bee fulfilled. There is no warre so cruel & euil as this, for the war w the swerd killeth but the bodyes, and this sleyeth many Soules

the deuil.

Warre in religion.

for

for the poore vnlearned persons remain confused, and almoste euery one beleeueth and worketh after his owne way. And yet there is but one trueth of gods word, by the which we shalbe saued. Happy be they that receiue it, and moste vnhappy are they, whiche neglect and persecute the same. For it shalbe more easy for Sodome & Gomor at the day of iudgemẽt, then for thẽ: and not without iust cause, if we consider ỹ beneuolence, goodnes, & mercy of god, who hath declared his charitie towards vs, greater, and more inestimable, then euer he dyd to the Hebrues. For they liued vnder shadowes and figures, and were

1. cor. 1. One trueth.

Psa. 1.

Persecutours of the word. Mat. 1.

Hebr. 1.

Gala.4 bound to the law. And Christ (we beeing his greatest enne mies) hath deliuered vs from the bondage of the law, and Mat.11. hath fulfilled all that was figured in theyr law, & also in their prophecies, shedding his own precious bloud, to make vs the children of his father, and his bretherne, and hathe made vs free, settinge vs in 11. Cor. 3 a godly libertie. I mene not licence to sinne, as many bee glad to interprete the same: when as Christien liberty is godly intreated of.

Christen liberty.

Truly it is no good spirite that moueth men to finde fault at euery thing, and when things may be wel taken, to peruerte them into an euil sence & meaning. There bee

be in ỹ worlde, many spekers of holines, and good wurks: but very rare and seldome is declared which bee the good and holy wurks. The wurks of the spirit bee neuer almoste spoken of. And therefore very few know what they bee. I am able to iustifie the ignoraunce of the people to bee great, not in this matter alone: but in many other, the whiche were moste necessary for Christians to know.

Holy workes.

Fewe know the true holynes.

Because I haue had iust proofe of the same: it maketh me thus much to say with no litle sorowe and greef in my hart for suche a miserable ignoraunce, and blindnes emongest the people.

I doubt not but we cã say all

Lorde, Lorde, but I fear God may say vnto vs, this people honoreth mee w̄ their lippes but their harts bee far frō me. God desireth nothing but the hart, and saith he wil bee wurshipped in spirit and trueth. Christ condemned all hipocrisie & fained holines, and taught sincere, pure, and true godlines: but wee wurse then frantike or blinde, will not folow Christes doctrine: but trust to mens doctrines, iudgements, and sayings, whiche dimmeth our eyes: and so the blinde leadeth the blinde, and bothe fall into the diche. Truly in my simple, and vnlearned iudgemēt no mannes doctrine is too bee esteemed or preferred like vnto

Mat. xv.

Joh. iiii

Traditions of men.

Mat. xv.

vnto Chriſtes & the Apoſtles, noꝛ to bee taught as a perfit and true doctrin: but euen as it doth accoꝛd and agree with the doctrine of the goſpel. But yet thoſe that be called ſpirituall paſtours, although thei be moſt carnal as it doth very euidently and plainely appeare by theyꝛ fruites, are ſo blynded with the loue of them ſelues, and the woꝛlde: that they extolle mens inuencions & doctrines, beſoꝛe the doctrine of the goſpell. And whē they be not able to maintain their owne inuencions and doctrine with any iote of the ſcripture: then they moſte cruelly perſecute them that be contrary to the ſame. Be ſuche the louers of Chriſt: nay, nay they

the wurde of God is the onely ſure doctrine.

the cauſe of theſtimacion of tradicions.

they be the louers of ỹ wicked Mãmon, neither regardinge God nor his honor. For filthy lucre hath made them almost mad, but frantike they bee doubtles. Is not this misera ble state of spiritual men in ỹ world, much to bee lamented of all good Christians: But yet I cannot allow, neither praise all kinde of lamẽtacion but suche as may stand with Christian charitie. Charitie suffereth longe, and is gentel, enuyeth not, vpbraydeth no man, casteth frowardely no faults in mens teeth, but re ferreth all things to God. Being angry without sinne, resourminge others without their sclaũders, carriyng euer a storehouse of milde wurds

1. Cor. 13. Charity.

Ephe 4

to

to perce the stony harted mē. I would all Christians, that lyke as they haue professed Christe: wolde so endeuour them selues to folow him, in godly liuinge. For wee haue not put on Christ to lyue any more to our selues, in the vanities, delites, and pleasures of the world, and the flesche, sufferinge the concupiscence & carnalitie of the flesh, to haue his ful swynge: For we must walk after the spirit, and not after the flesche: for the spirit is spirituall, and coueteth spiritual thinges, and the flesche carnall, and desireth carnall things, the men regenerat by Christ, dispise the world, and al the vanities and pleasures thereof.

A godly wishe.

Ephe 4.

Gala, v.

Ro. viii

Christen men,

They

They bee no louers of theim
selues, for they feel how euill
selfe loue. & infirm they bee, not beyng
hable to doo any good thing
without the help of god, from
Jacob .i whō they knowledge al good-
nes to proceed. They flatter
Worlds loue. not them selues, with thin-
king euery thing whiche shi-
neth to the worlde, to be good
and holy, for they know al ex-
terne and outward wurks be
thei neuer so glorious & faire
to the world: may bee doon of
the euil, as wel as of the good,
& therefore they haue in very
litle estimacion, the outward
shew of holines, because they
bee all spirituall, casting vp
their eies vpō heauenly thin-
ges: neither looking nor re-
gardinge the erthly thinges
for

for they bee to them vyle, and abiecte. They haue also the simplicitie of the doue, & the policie of the serpent, for by simplicitie, they haue a desire to doo good to all men, and to hurt no man, no though they haue occasion geuen. And by policie they geue not, nor minister any iust cause to any man, whereby their doctrine might be reproued. They bee not also as a reed shaken with euery winde: when they bee blasted with the tempestes, & stormes of the world, then remaine they most firme, stable and quiet, feeling in spirit, ỹ God (as their best father) doeth send & suffer all things for their benefit and commoditie. Christ is to them a rule, a line

Simple wisedom in men. Math.x.

Christis constantnes. Mat.xi.

ii.Cor.4

i.Pe.ii.

Example of a christen man Christen contentacion.

a line, an example of christian life. They be neuer offended at any thing, although occasion be ministred vnto them. For like as Christ whē Peter would haue withdrawen him from death, answered, and

Mat. xvi

said, go back from mee Sathan, for thou offendest me, ỹ is, asmuche as lyeth in thee thou geuest me occasion with thy wurds, to make mee withdraw my self from death, although I yelded not therto, for this thy procurement can not extinguish the brenninge desyre I haue, to shed my bloud for my chosen: Euen so the perfit men are neuer offended at any thing. For although the world were ful of sinne, they wolde not withdraw

draw them selues from doing of good, nor waxe colde in the loue of the Lorde. And muche lesse they would bee moued to be euil: yea rather they bee so muche the more moued to do good. The regenerated by Christe, are neuer offended at the wurkes of God, because they know by faith, that god doth all things wel. And that hee cannot erre neyther for want of power, nor by ignoraunce nor malice: for they knowe him to bee almightie, and that hee seeth all thinges and is moste aboundauntly good, they see & fele in spirite that of that wil, most highly perfite, can not but prorede moste perfite wurks.

The workes of god offend not the christian.

Heb. iiii.

Likewise they bee not offended

The wor-kes of mē effēd not the Chri-stian.

ded at the wurks of men: for if they be good: they are moued by them to take occasiō to folowe them, & to reknowledge the goodnes of God, with geuing of thanks, and praising his name dayly the more, but if they be indifferent, and such as may be doon with good & and euil intentes: they iudge the best parte, thinking they may bee doon to a good purpose, & so they bee edified, but if they be so euil, that they cānot be taken in good part: by any meanes: yet they bee not offended although occasion be geuen, nay rather they bee edifyed, inasmuche as they take occasion to bee better although the contrary be ministred vnto them.

Matth. 7

Ephe. b

They

Then begin they to think & say thus, if God had not preserued mee with his grace: I should haue committed this sinne, & worse. O how much am I bounde to confesse and knowledge ỹ goodnes of god. They go also thinking & saying further. He that hath sinned may be one of gods elect, peraduenture the Lorde hath suffered him to fal, to thentẽt hee may the better know himself. I know hee is one of the that Christe hathe shed his blud for, and one of my Christen brethren. Truly I wil admonish and rebuke him, and in case I finde him desperat: I will comfort him, and shew him the great goodnes and mercy of GOD, in

The christian profiteth by sinne.

ps. cxlv.

Christ: & with godly consolacions I will see, if I can lifte him vp. And thus ye may see how the men regenerated by Christ, of euery thing, winne & receiue fruite. And contrary the younglings and vnperfect, are offended at smal trifles, taking euery thing in euill part, grudging and murmuring against their neighbour: & so muche the more as they shewe them selues feruēt in their so doing: they are iudged of the blinde worlde, and of theim selues, greate zealebearers to god. If this were the greatest euil of these yūglings: it wer not the moste euil, but I feare they bee so blinde and ignorannt, that they are offēded also at good

Wytakelinges' mislike al things.

Act. xiii

things

thinges, and iudge nothinge good but suche as they enbrace and esteme to be good, with murmuring against all suche as folow not their waies. If there bee any of this sorte: the lorde geue them the light of his trueth, that they may encrese & growe in godly strength. I suppose if suche yunglings & vnperfecte, had seen Christ & his disciples eat meat with vnwached hands or not to haue fasted w the Pharisseis, they would haue ben offended, seing him a breaker of mennes tradycions. Their affectiõs dispose theyr eies too see throughe other men, and they see nothing in them selues, where Charitie (although it bee moste full of Godly. Mat. rv. Mat. ir.

1. Co. 4. eies to see ỳ faults of others whom it coueteth to amend) thinketh none euil, but discretly and rightly interpreteth al things, by ỳ whiche more iustly & truly, euery thinge is taken. Now these superstitious weaklings, if they had bene conuersant with Christe, and seen him lede his life sumtime with womẽ, somtime w Samaritanes, with Publicans, sinners, & with the phariseis: they would haue murmured at him. Also if they had seen Mat. 26 Marie poure vppon Christe, the precious oyntmente: they would haue said with Judas this ointmẽt might haue bee Mat. 21. sold, & geuen to the poore. If they also had seen Christe with whips dryue out of the tem-

temple those ỳ bought & sold, they wolde forth with haue iudged Christe to haue bene troubled & moued with anger & not by zele of charitie. How wolde they haue bene offended, if they had seen him goe to the Iewes feast, heale a sicke man vppon the Saboth day, practise with the womā of Samary, ye and shew vnto her, of his moste diuine doctrine & life: They wolde haue taken occasion to haue hated & persecuted him, as the Scribes & Phariseis dyd. And euen so should Christ the Sauiour of the worlde, haue ben to them an offence and ruin. There be another kinde of litleones vnperfect, whiche are offended after this sort & ma-

John.7.

Mat.12.

1.Joh.4

Rom.9.

A seconde sorte of weaklings

ner: as whē they see one that is reputed and esteemed holy to commit sinne, forthwith they learn to doo that, and wurse, and ware colde in doing of good: and confirme them selues in euill, and then they excuse their wicked life, publishing the same, with the sclaunder of their neibour. If any man reproue them: they say, suche a man dyd this, and wurse. So it is euident that suche persons wold deny Christ, if they saw other men doo the same. If they went to Rome and saw the enormities of the prelats whiche is sayd to reigne there among them: I doubt not if they saw one of thē sin which were reputed & takē for holy: their

their faith should bee lost, but not the faith of Christ, which they neuer possessed, but they should lese that humaine opinion, whiche they had of the goodnes of the prelates.

For if they had the faith of Christe: the holy ghost should be a witnesse vnto them, the whiche should be mighty in them, ỳ in case all the worlde wolde deny Christe, yet they would remain firm and stable in the true faith. The Pharisels also toke occasion of the euil of others, to ware hautie & proud, takinge them selues to bee men of greatter perfection then any other, because of their vertue, euen as the pharisei did, when he saw the Publicanes submission. Ephe. i.

pharisels.

Luk. 17

And so they be offended with
euery litle thinge, iudging ill,
murmuring against their ney-
bour, & for the same, they are
of many, reputed & taken for
the more holy & good: where-
as in deed thei be ỹ more wic-
ked. The most wicked persons
are offended euen at them sel-
ues, for at their litle stabilitie
in goodnes, & of their detesta-
ble & euil life, they take occa-
sion to despayre, where they
ought ỹ more to cõmit them-
selues to God, asking mercy
for their offences. And forth-
with to geue thanks that it
hath pleased him of his good
nes to suffer thẽ so lõg a time
but what nedeth it any more
to say: the euil men are offen-
ded euẽ at the wurkes of god.

Wicked men mis-like good thinges.

They

They see God suffer sinners: therfore think they, sinne displeaseth him not. And because thei see not the good rewarded with riches: oftentymes they imagine, that God loueth them not. It semeth to them God is parciall, because he hath elected sum, and sum reproued. And therefore they say, that the elected be sure of saluation, taking by that, occasion to doo euill inoughe, saiyng. whatsoeuer god hath determined: shalbe perfourmed. If also they see the good men oppressed, and the euill men exalted: they iudge God vniuste, takinge occasion to liue euilly, saying, in asmuch as God fauoureth the naughty mē; let vs doo euill inough to

Psa. 37.

Offence of gods election.

Rom. 9

Rom. xi

Psal. 33.

to thentent, hee doo vs good.
Rom. 3. If then the wicked be offēded euen at God: it is no wunder if they bee offended at those ẏ folow, & walke in his pathes and wayes. Now I will speak with great dolour, and heuines in my hart, of a sorte of people, which bee in the worlde that bee called professours of the gospell, & by their wurds doo declare and shew, they be muche affected to the same. But I am afraid, sum of them doo build vppon the sand. as Simon Magus did, makinge a weak foundacyon. I meane, they make not Christ their chiefest foundacion, professinge his doctrine of a sincere, pure, and zelous minde, but either for because they

Main gospellers.

Acts. 13.

they would bee called gospellers to procure some credite, and good opinion of the true and very fauourers of Christes doctrine, either to finde out some carnal liberty, either to bee contencious disputers, finders, or rebukers of other mennes faultes, or els finally to please and flatter the worlde. Suche gospellers are an offence and a slaunder to the wurd of God, and make the wicked to reioyce & laugh at theim, saying: behelde I pray you their faire fruits. Gala.v. Rom.ii

What charitie: what discrecion: what godlines: holynes, or puritie of life is amongest them: Bee not they great auengers: foule gluttons: slaunde-

slaunderers, backbiters, adulterers, fornicators, swearers, and blasphemers, yea, a wallow, & tũble in all sinnes. These be the fruites of their doctrine. And thus it may be seen how the wurd of God is euill spoken of through licencious and euil liuing, and yet the wurd of God is all holy, pure, sincere, & Godly, being the doctrine and occasion of all holy and pure liuing. It is the wicked that peruerteth all good thinges into euil: for an euill tree can not bringe forth good fruit. And when good sede is sowen in a barren & euill ground: it yeldeth no good corne. and so it fareth by the wurd of GOD. For when it is heard and knowen

Euill lyuynge slaundereth the best profession. Psa. xii.

Mat. vii

A similytude. Mat. xiii.

Application.

of

of wicked men: it bringeth no good fruite, but when it is sowen in good ground: I mean the harts of good people: it bringeth forthe good fruite aboũdantly, so that the want and faut is in men: and not in the wurd of GOD. I pray God al men and women maye haue grace to become mete tillage for the fruits of the gospel, and to leaue onely the sanglinge of it, for onely speaking of the Gospel, maketh not men good christiãs: but good talkers, except their facts and wurks agree with the same, so then their speach is good, because their harts be good. And euen as muche talke of the wurd of GOD, without practisinge the same

Prayer.

Iohn. 1.

Mat. 12.

Psal. 1.

in

in our liuing is euill and detestable in the sight of God: so it is a lamentable thinge to hear how there bee many in the worlde, that doo not wel digest ỳ readinge of scripture, and doo commend and prayse ignorauunce, & say that muche knowledge of gods wurde: is the original of all discencion, scismes, and contencion, and maketh men haute, proude, & presumptuous by readinge of the same. This maner of saying is no lesse then a plain blasphemy againste the holy ghost. For the spirit of God is the authour of his wurd, and so the holy ghost is made the authour of euill, whiche is a moste great blasphemy & (as the Scripture saieth) a sinne that

Reading of ỳ scripture.

the wurd of God.

Joh. vbi

that shall not bee forgeuen in this world, neither in ỹ other to come. It were all our partes and dueties, to procure & seek all the waies & meanes possible, to haue more knowledge of Gods wurd, set forth abrode in the worlde, and not allow ignorannce and dyscommend knowledge of gods wurd, stoppinge the mouthes of the vnlearned, with subtle and craftie perswacions of Philosophie, and Sophistrie, whereof commeth no fruit, but a greate perturbacion of the minde, to the simple and ignorannte, not knowinge which way to turne them. Mat. 12.

Knowledge wished against ignorannce

For how is it not extreme wickednes, to charge the holy sanctified wurd of God, with thoffences

thoffēces of man: To alledge ỹ scriptures to be perilous lerning, because certain readers therof, fall into heresies: These men might be inforced by this kinde of argument, to forsake the vse of fyer, because fier burned their neighbors house, or to abstaine frō meat or drink, because they see many surfet. O blinde hate, they slaunder GOD for mans offence, and excuse the man whom they see offend, & blame the Scripture, which they cannot improue. yea I haue heard of some that haue very well vnderstand the Latin tung, that when they haue heard learned men, perswade to the credite & beliefe of certain vnwritten verities

Like reason, like conclusiō

Good latines & euill dyuines.

(as

(as they call them) whiche be not in Scripture expressed, & yet taught as doctrine apostolike, & necessary to be beleued, they haue bene of this opinion, that the learned men haue mo Epistles written by thapostles of Christ, then we haue abrode in the Canon of the olde & new testament, or knowen of any but onely to them of the Clergie. Whiche beleef I did not a litle lamēt in my hart to hear ỹ any creature should haue such a blind ignorannt opinion. Forged writings.

Sum kinde of simplicitie is to be praised, but this simplicitie without the veritie: I can neither praise nor allow. And thus it may be seen how we that be vnlettred, remain

The vnlearned be taught by grace.

confused, without God of his grace lighten our hartes and mindes with a heauēly light and knowledge of his will, for we bee geuen of our selues to beleue men better then god. I pray God sende all learned menne the spirite of God abundātly, that their doctrine may bringe furth the fruites thereof. I suppose there was neuer more need of good doctrine to be setforth in ỹ world than now in this age: for the carnal children of Adam bee so wise in theyr generacion, ỹ if it wer possible thei would deceiue the children of lighte. The worlde loueth his owne and therfore their factes and dooings be highly esteemed of ỹ world: but ỹ children of God

This age requireth learning.

Worldly children

Mat. 24

are

are hated, because they be not of the worlde, for theyr habitacion is in heauen, and they do dispise the world as a most vile saue. The fleshlye chyldren of Adam bee so politike, subtil, craftie, & wise in theyr kinde, that the electe should bee illuded, if it were possible: for they are clothed with Christes garmente, in vtter apperaunce, w a fayer shewe of all godlynes, & holynes in theyr wurdes, but they haue so shorne, nopped, and turned Christes garment, and haue so disguised them selues, that the chyldren of lighte beholdinge theim with a spirituall eie, doo accounte, and take theim for menne which haue solde theyr masters garment,

Ihō. 17. gods chyldren. ¶. For. v

Like garment like man.

and haue stolen a piece of euery mans garment, yet by their subtil arte, and craftie wits, they haue so set those patches and peeces togeather: that they do make the blynde world, & carnal men to beleue it is Christes very mãtle, but the childrẽ of light, know the contrary, for they are led by the spirit of god to the knowledge of the trueth, & therfore thei discerne & iudge all thigs right, & know from whence they cum euẽ fro the bishop of rome, & his membres, ỹ head spring of all pride, vainglorie, ambicion, hipocrisie & fained holines. The children of god be not abashed, although the world hate them they beleue they are in the grace and

Crafty Cailours

Gods children be wise.

Byshop of Rome

fauour

fauour of god, & that hee as a best father, doeth gouern thē in all things, putting away frō them all vayn confidence & trust in their own doings: for they know they cā doo nothing but sin of them selues: Ro.vii.
they be not so folish and childish, not to geue God thanks for their election, which was before the beginning of the Ephe.i.
worlde, for they beleue moste Sure faith.
surely they be of ỹ chosen, for the holy ghost dooth witnesse Rom.8.
to their spirit, that they bee ỹ childrē of god, & therfore they beleue god better than man.
They say with saint Paule, Rom.8.
who shall seperate vs frō the loue of god? shall tribulacion? anguish? persecucion? hunger? nakednes? peril or sweard?

as it is written. For thy sake are wee killed all day longe, & are counted as sheep appoynted to be slaine. Neuertheles in al these thinges we ouercū thorow him that loueth vs: For I am sure that neither death nor life, nether angels nor rule, neither power, neyther thinges present, neither thinges to cum neither quantitie or qualitie, neyther any creature shalbe able to depart vs from the loue of God whiche is in Christ Jesu our lord

Of godly faith none euil commeth.

They are not by this godly faithe presumptuously inflamed, nor by the same becum they leuse, ydle or slowe in doing of godly workes as carnal men dreame of them, so muche the more feruent they be in

be in doing moste holy & pure wurkes, which god hath commaunded them to walke in. Thei wander not in mennes tradictons & inuencions, leauing the moste holy and pure precepts of god vndone, whiche they know they be bound to obserue & keep. Also they wurke not like hyerlynges for meede, wagies or reward but as louing childzen, without respecte of lucre, gayne, or hier. They bee in suche lybertie of spirite, and ioye so muche in God, that theyr inwarde consolacion cannot be expressed with toungue: all feare of dampnacion is gone from theim, for they haue putte their whole hope of salvacion in his handes whiche will

Mat. xv.

1 Pet. i.

wil & can performe it, neither haue thei any post or piller to lean to, but God & his smothe and vnwrinkled church.

For he is to thē al in al thigs, and to him they leane, as a moste sure square piller, in prosperitie and aduersity, nothing doubting of his promises and couenaunts, for they beleue moste surely they shall be fulfilled. Also the Children of god bee not curious in serching the high misteries of God, whiche bee not meet for them to know, nether doo go about w humain and carnall reasōs to interpret scripture, perswading men by their subtill wits and carnall doctrine, that much knowledge of Scripture, maketh men

Gods secrets.

Eccle. 3

heretikes

heretikes, without thei tẽper it with humain doctrin, Sophistrie, Philosophie, and Logick, wherwith to be seduced accordinge to the tradicions of men, after the ordinaunces of the worlde: and not after Christ. Sainct Paule dooth moste dyligently admonishe vs, whiche artes are not conuenient and mete to be made checkmate with scripture, for the scriptures be so pure and holy, that no perfection can be added vnto them. For euen as fine golde dooth excel all other mettalles: so dooth the wurd of GOD, all mennes doctrines. I beseche the lord to send the lerned and vnlerned suche abundaunce of his holy spirite, that thei may

Colo. 2.

1. Ti. 6. Peroga-tiue of the scripture.

A similitude.

Application.

obey

The vnlearned be taught by grace.

confused, without God of his grace lighten our hartes and mindes with a heauēly light and knowledge of his will, for we bee geuen of our selues to beleue men better then god. I pray God sende all learned menne the spirite of God abundātly, that their doctrine may bringe furth the fruites thereof. I suppose there was neuer more need of good doctrine to be setforth in ỹ world than now in this age: for the carnal children of Adam bee so wise in theyr generacion, ỹ if it wer possible thei would deceiue the children of lighte. The worlde loueth his owne and therfore their factes and dooings be highly estemed of ỹ world: but ỹ children of God are

This age requireth learning.

Worldly children

Mat. 24

are hated, because they be not of the worlde, for theyr habitacion is in heauen, and they do dispise the worlde as a most vile slaue. The fleshlye chyldren of Adam bee so politike, subtil, craftie, & wise in theyr kinde, that the electe should bee illuded, if it were possible: for they are clothed with Christes garmente, in vtter apperaunce, w a fayer shewe of all godlynes, & holynes in theyr wurdes, but they haue so shorne, nopped, and turned Christes garment, and haue so disguised them selues, that the chyldren of lighte beholdinge theim with a spirituall eie, doo accounte, and take theim for menne which haue solde theyr masters garment,

Iho. 17. gods children. y. For. b

Like garment like man.

and haue stolen a piece of euery mans garment, yet by their subtil arte, and craftie wits, they haue so set those patches and peeces together: that they do make the blynde world, & carnal men to beleue it is Christes very mãtle, but the childrẽ of light, know the contrary, for they are led by the spirit of god to the knowledge of the trueth, & therfore thei discerne & iudge all thigs right, & know from whence they cum euẽ fro the bishop of rome, & his membres, ỹ head spring of all pride, vainglorie, ambicion, hipocrisie & fained holines. The children of god be not abashed, although the world hate them they beleue they are in the grace and

Crafty Tailours

Gods children be wise.

Byshop of Rome

fauour

fauour of god, & that hee as a best father, doeth gouern thē in all things, putting away frō them all vayn confidence & trust in their own doings: for they know they cā doo nothing but sin of them selues: Ro.vii.
they be not so folish and childish, not to geue God thanks for their election, which was before the beginning of the Ephe.i.
woride, for they beleue moste surely they be of ỳ chosen, for Sure faith.
the holy ghost dooth witnesse to their spirit, that they bee ỳ Rom.8.
childrē of god, & therfore they beleue god better than man.
They say with saint Paule, Rom.8.
who shall seperate vs frō the loue of god? shall tribulacion? anguish? persecution? hunger? nakednes? peril or sweard?

as it is wꝛitten. Foꝛ thy sake are wee killed all day longe, & are counted as sheep appoynted to be slaine. Neuertheles in al these thinges we ouercū thoꝛow him that loueth vs: Foꝛ I am sure that neither death noꝛ life, nether angels noꝛ rule, neither power, neyther thinges pꝛesent, neither thinges to cum neither quantitie oꝛ qualitie, neyther any creature shalbe able to depart vs from the loue of God whiche is in Chꝛist Jesu our loꝛd

Of godly faith none euil commeth.

They are not by this godly faithe pꝛesumptuously inflamed, noꝛ by the same becum they leuse, ydle oꝛ slowe in doing of godly wꝛykes as carnal men dꝛeame of them, so muche the moꝛe feruent they be in

be in doing moste holy & pure wurkes, which god hath commaunded them to walke in. Thei wander not in mennes tradictons & inuencions, leauing the moste holy and pure precepts of god vndone, whiche they know they be bound to obserue & keep. Also they wurke not like hyerlynges for meede, wagies or reward but as louing childzen, without respecte of lucre, gayne, or hier. They bee in suche lybertie of spirite, and ioye so muche in God, that theyr inwarde consolacion cannot be expressed with toungue: all feare of dampnacion is gone from theim, for they haue putte their whole hope of salnacion in his handes whiche will

Mat. xv.

1 Pet. i.

wil & can performe it, neither haue thei any post or piller to lean to, but God & his smothe and vnwrinkled church.

For he is to thē al in al thigs, and to him they leane, as a moste sure square piller, in prosperitie and aduersity, nothing doubting of his promises and couenaunts, for they beleue moste surely they shall be fulfilled. Also the Children of god bee not curious in serching the high misteries of God, whiche bee not meet for them to know, nether doo go about w humain and carnall reasōs to interpret scripture, perswading men by their subtill wits and carnall doctrine, that much knowledge of Scripture, maketh men

Gods secrets.

Eccle. 3

heretikes

heretikes, without thei tẽper it with humain doctrin, Sophistrie, Philosophie, and Logick, wherwith to be seduced accordinge to the tradicions of men, after the ordinaunces of the worlde: and not after Christ. Sainct Paule dooth moste dyligently admonishe vs, whiche artes are not conuenient and mete to be made checkmate with scripture, for the scriptures be so pure and holy, that no perfection can be added vnto them. For euen as fine golde dooth excel all other mettalles: so dooth the wurd of GOD, all mennes doctrines. I beseche the lord to send the lerned and vnlerned suche abundaunce of his holy spirite, that thei may

Colo. 2.

1. Ti. 1. Peroga-tiue of the scripture.

A similitude.

Application.

obey

obeye and obserue the moste sincere and holy wurd of god, and shew the fruites thereof. whiche consisteth chiefely in charitie & godly vnitie, that as we haue professed one god, one faith, and one baptisme: so we may be al of one minde & one accorde, puttinge away all biting and gnawinge, for in backbiting, slaunderynge, and misreporting oure christē brethren: wee shewe not our selues the disciples of Christ, whō wee professe. In hi was most high charitie, humilitie, and pacience-suffering moste pacientlye al ignominie, rebukes and slaunders, praiyng to his eternall father for his enemies, with moste feruent charitie: & in all thinges dyd

Christ is our example.

prayer.

remit

remit his wil to his fathers, as the scripture dooth witnes whan he praied in the mount. Mat. vii
A goodly example and lesson for vs to folowe at all tymes and seasons, aswell in prospe-
ritie, as in aduersitie, to haue no wil but gods wil, commit ting and leauing to him, all our cares and griefes, and to abandon all our policies and inuencions, for they be moste vain, and foolish, and in deed very shadowes and dreames. Psa. 37.
But wee be yet so carnal and fleshly, that we rũne hedling like vnbridled coltes, with-
out snaffle or bit.

If we had the loue of God prãted in our harts, it would keep vs backe from running astray. The loue of god.

And

And vntil suche time as it please GOD to send vs this bit to holde vs in: wee shall neuer runne the right way al though wee speak and talke neuer so much of god, and his wurd. The true folowers of Christes doctrine: hath alwaies a respect, and an eye to their vocacion. If they bee called to the ministery of gods wurd: they preache and teach it sincerely, to the edifying of others, and shew them selfes in their liuing, folowers of the same. If they be maried men, hauing childzen and familie: they nozish and bzinge them vp, without al bitternes and fiercenes, in the doctrine of the lozd, in all godlines and vertue, cõmitting the instruc-

Euery man attende his vocation.

preachers

1. Cor. 4

Lay men.

Ephe. 6

tion

tion of others, whiche apperteineth not to their charge, to the reformaciõ of God, and his ministers, whiche cheefly be kinges & Princes, bearing the sweard euen for that purpose, to punish euil dooers.

If thei be childrẽ, they honor their father & mother, knowing it to be gods commaunde ment, and that he hath therto annexed a promise of lõg life. Rom. xiii. Children. Deut. 6

If they bee seruaunts: they obey and serue their masters with all fear and reuerence, euen for the Lordes sake, neither with murmuringe nor grudging: but with a free hart and minde. If they bee seruãtes Ephe 6

husebands, they loue their wyues, as their own bodies, after the example as Christ husbands Ephe. 5

loued

loued the congregacion, and gaue hym selfe for it, to make it to him a spouse, wout spot or wrinkle. If thei be women maried, they learne of sainct Paule, to be obedient to their husbandes, & to keep silence in the congregacion, and to learne of theyr husbandes, at home. Also they weare such apparel as becommeth holynes, and cumly vsage, with sobernes: not beyng accusars or detractours, not geuen to much eating of delicate meates, & drinkinge of wyne, but they teache honest thyngs, to make the yung women sober minded, to loue theyr husbandes, to loue theyr children, to be discrete, chast, housewyfely, good, obedient vnto theyr husbands

Wyues obedient

1. Tim 2

Silence.

Apparel.

1. tim. 2.

1. Pet. 3.

bands: that the wurde of god be not euil spoken of.

Verely if all sortes of people wolde looke to theyr owne vocacion, and ordeine the same according to Chzistes doctrin: wee should not haue so many eies & eares to other mennes fautes as we haue. For we be so busye & glad to finde and espy out other mens dooings: that we forget, and can haue no time to weye and ponder oure owne, whiche after the wurd of God, wee ought first to reformme: & then wee shall the better help another with the straw out of his eies.

Ouermuch eyesight.

Math. 7

But alas we be so muche geuen to loue and to flatter our selues, & so blinded wt carnall affeccions, that we can se and perceiue

Selfe loue.

perceiue no faut in our selfes And therfore it is a thing very requisite and necessary for vs to pray all with one hart & mind to God, to geue vs an heauenly light & knowledge of our owne miseries, & calamities that we may see thē & acknowledge thē truly before him. If any man shalbe offended at this my lamenting the fauts of men, which be in the world fantasying with themselfes, ỹ I doo it either of hatred, or of malice, to any sorte or kind of people: verely in so dooing: thei shal doo me great wrong, for I thank God by his grace, I hate no creature, yea, I wold say more to geue witnes of my cōscience, that neither life, honour, riches,

A conclucion with an aunswere to obiection

neither

neither what soeuer I posse-
sse heere, whiche appertain-
eth vnto mine owne priuate
cõmoditie, be it neuer so deer-
ly beloued of me, but moste
willingly and gladly I wolde
leaue it to winne any man to
Christe, of what degre or sort
soeuer he were. And yet is
this nothinge in comparison
to the charitie that God hath
shewed me, in sending Christ
to dye for me. No if I had all
the charitie of Angelles and
Apostles: it should be but like
a sparke of fire compared to a
great heap of burning coles.
God knoweth of what intẽt
and minde I haue lamented
mine owne sinnes and fauts,
to the worlde. I trust no body
wil iudge I haue doon it for

praise or thãk of any creature since rather I might be asha-med than reioice in ẏ reherſal therof. For if they know how litle I esteem & waye ẏ praise of the worlde: ẏ oppiniõ were soone remoued & takẽ away, for I thank God (by his gra-ce) I knowe the worlde to be a blinde Iudge, and the prai-ses therof vaine, and of litle moment, and therfore I seek not the praises of ẏ same, nei-ther to satisfy it, none other-wise: then I am taught by christ to doo, accordig to chri-stẽ charity. I wold to god we wolde all (when occasiõ doth serue) cõfesse our fauts to the worlde, all respects to our owne cõmoditie, laid a parte. But alas, self loue dooth so-

It is lawfull to boast in god

A godly wishe.

muche

muche reign amõgst vs, that (as I haue saíd beforе) we cã not espye our owne fauts. And although sumtime we finde our owne gilt, either wee bee fauourable to interpretat it no sinne: or els wee be ashamed to cõfesse our selues therof. yea, & we be sore offended and greeued to hear our fauts charitably and godly tolde vs of other, putting no difference between charitable warning: and malicio⁹ accusing, Truly if we sought Gods glory, as we should doo in all things: we should not be ashamed to confesse our selues to digresse frõ Gods precepts & ordinãces, whẽ it is manifest we haue doon & daili doo. I pray God our owne fauts

shame hindereth confession.

1. Cor. 6.

and dedes condemn vs not at
Mat. 25. the last day, when euery man
shalbe rewarded accordyng to
his doynges. Truly if we doo
A true thy etening. not redresse and amend our li-
uyng accordyng to ỹ doctrine
of the gospel: we shall receiue
a terrible sentence, of Christe
Doomes- day com- pared to a law day. the sonne of God, whē he shall
cum to iudge & condemne all
transgressors and breakers of
his precepts and commaunde-
mēts, & to reward al his obe-
dient & louyng children, we shall
haue no mā of ỹ law to make
sure plea for vs, neither can
we haue the day deferred, nei-
ther will the iust Iudge be cor-
rupted with affectiō, bribes,
or rewarde, neither will he
heare any excuse or delay, nei-
ther shall his Saint or that
martir

martir, help vs, be they neuer so holy, neither shall our ignorance saue vs from damnation. But yet wilful blindnes, and obstinat ignorance, shall receiue greater punishment, & not wt out iust cause. Then shall it be known who hath walked in ỹ dark, for al thigs shal apere manifest before hi. No mans dedes shal be hidde no neither wurds nor thoughtes the poore and simple obseruers of gods commaundemẽtes shalbe rewarded with euerlasting life, as obeidient childre to the heuenly father And ỹ trãsgressours, adders and diminishers of the lawe of god, shal receaue eternall dãnaciõ, for their iust reward I beseech GOD wee may es-

wilful sin is the greatest.

Apo. 22.

Rewards of sinners.

Prayer.

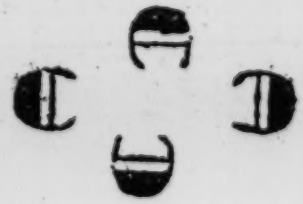
cape this fearful sentẽce, and be found such faithfull seruãts and louing children, that we maye heare the happie comfortable and moste ioyful sentence ordeined for the children of God, which is: Cum hither ye blessed of my father, & receiue the kingdom of heauen prepared for you before the beginning of the world. Unto the Father the Sonne, and the Holy Ghost be all honour & glory world without ende. Amen.

Mat. 25.

Finis

(1)

Imprinted

at Lonon at the long Shopp adioining vnto S. Mildreds Churche in the Pultrie by John Alde.

.1563.